

The American Friend

Old Series
Vol. XXXIV. No. 16

APRIL 21, 1927

New Series
Vol. XV. No. 16

At the Crossroads

JESSE A. STANFIELD

All on a Sabbath Morning

VISITING FRIEND

Find Unity Through Service

O. B. GERIG

Continuing Pledges

GERVAS A. CAREY

"Things New and Old" in Colleges



ON THE HORIZON OF THE CHRISTIAN CHURCH

NATIONALLY KNOWN MINISTER AND AUTHOR

On the eve of its fiftieth anniversary, *The Christian Herald*, pioneer interdenominational weekly magazine, announces the appointment of Dr. Daniel A. Poling as its Editor-in-Chief. He is an outstanding figure in the religious life of America, is pastor of the Marble Collegiate Reformed Church, New York, President of the United Society of Christian Endeavor and President of the New York City Federation of Churches. In announcing Dr. Poling's acceptance of the position, the publisher said: "We feel that under his editorial direction the magazine will attain new heights of usefulness and service and more than ever will give an inspired leadership to 'Christian people.'" His appointment involves no immediate changes in the staff or change of policy. He is in his forty-third year and "combines the tireless enthusiasm and strength of youth with the experience of years devoted to great causes."

STUDY OF PROHIBITION AND THE NEGRO

No survey of the effects of prohibition upon the Negro population has been made as yet in New York, but northern Negroes are interested in the study being made by the Foundation for study of prohibition and the negro at Wiley College. The activities are being confined to work among Negroes; and it finds plenty of evidence that prohibition is justifying itself in face of opposition with which it meets on part of the few opponents who are seeking to nullify the law. The local sheriff's department makes these observations with respect to the effect of prohibition upon the Negro in Marshall and Harrison County: "Fewer Negroes on an average have been jailed since the prohibition law became effective; only about ten per cent of arrests are for drunkenness; the criminal tendency among Negroes in the county is considerably less than before prohibition began to operate;

the economic, educational, and moral progress of race very much improved over what it was during pre-prohibition days; forty per cent of the Negroes of the county as against twenty-five per cent before prohibition now own their homes; the number of divorces has been lessened as result of prohibition." A similar statement regarding conditions in Waller county is made by the county clerk's department. The statement maintains that "prohibition has improved the colored race in every way; decreased criminal tendency by more than fifty per cent; lessened divorces for forty or fifty per cent; created a good understanding among our races; reduced drunkenness to where it is a great deal less evident; very little drinking among colored race." The statement further maintains that "Negroes of the county are almost unanimously in favor of prohibition; that so far as the Negro is concerned prohibition has justified itself as a social experiment" for the reason that "it has improved the Negro in many ways; they have more money; homes are better provided for and are being improved all the time". This report is made over the signature of the county clerk himself who is an able lawyer, thoroughly acquainted with conditions among negroes in the county.

WORK IN CHINA CONTINUES DESPITE WAR

The Y. W. C. A. in China is confidently expected to continue in spite of the present outbreak for the reason that the Association is now in the hands of Chinese women under an independent Chinese National Committee, Miss Sarah S. Lyon, head of the Foreign Division of the Nation Board of the Y. W. C. A. of the United States has stated in reply to inquiries from all parts of the country regarding the effect of the Chinese situation on Y. W. C. A. enterprise. China's National Committee is composed of 35 members of whom all but three or four are Chinese. Of the 116 secretaries in various Association centers, more than half are Chinese. American secretaries are sent abroad by the Foreign Division of the National Board of the Y. W. C. A. to assist the Y. W. C. A. of China. According to latest reports received by cable from Shanghai, American secretaries decline to see hopelessness in the Chinese situation. They have affirmed their belief in the aims of the Nationalist movement and have declared that while there were both peaceful and troublesome elements within the movement, the extreme methods used by the one group were not approved by the other. "The future form and extent of service which the American secretaries can render," Miss Lyon said, "will be determined as the situation evolves and becomes definite. The National Committee of China will be responsible for suggestions how such service can be most useful; the Foreign Division of the Y. W. C. A. in the United States will give such requests their customary favorable consideration, based on a permanent identification of interest as fellow members of a world organization.

DRUNKEN DRIVERS MOST DANGEROUS

In an editorial on the drunken driver, the *Toledo Blade* says: The drunken driver is the most dangerous individual in city or country. He is an abomination that, as a rule, has been treated leniently. A law that could keep him off the road would be a blessing to traffic and a kindness to himself. He doesn't want to kill or maim. His big trouble is over-confidence in his befuddled brain's ability to function properly, plus a reckless disregard for consequences. And, notwithstanding the acknowledged menace the drunken drivers are to themselves and every automobile driver and pedestrian, we have men who want to legalize intoxicating liquor and re-open saloons. What a charnel house this country would be with 22,000,000 automobiles and 200,000 saloons, as many speak-easies, and several times as many bootleggers.—*American Issue*.

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101 South Eighth Street
Richmond, Indiana

THE AMERICAN FRIEND

AUTHORIZED BY THE FIVE YEARS MEETING OF FRIENDS IN AMERICA

WALTER C. WOODWARD, Editor

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EDITORIAL

Murder By Mail-Order Now Prohibited

SHORTLY after writing a recent editorial on the evil of unchecked traffic in firearms, we read of legislation enacted by Congress in its last session which promises considerable relief. The enactment, known as the Miller bill, provides that pistols, revolvers and other firearms capable of being concealed on the person shall be excluded from the mails, except for use of those in certain branches of governmental service. This law should put a crimp in the advertising campaign long carried on by pistol manufacturers, especially in a class of the cheaper periodicals, inviting purchase by mail. It has been deplorably easy for boys thus to secure small firearms and become accustomed to their free use. It has furthermore been a public disgrace, the ease with which the criminal class could supply itself with weapons with which to ply their nefarious and deadly work. The national government has put its seal of disapproval upon the traffic so far as murder by mail-order is concerned. May we encourage our state governments to follow up this action by prohibiting the sale altogether except as official duty *seems* to require the use of these deadly weapons.

We Accept the Challenge

IN a recent issue of *The Christian Leader*, its editor describes what he terms "a totally new experience." "All editors," he says, "are familiar with correspondents who write in substance this: 'Stop my subscription to your unprincipled sheet. You have prostituted your high office. Your last editorial criticizing (or praising) the noble (or outrageous) attitude of the administration is the last straw. I don't want the paper in the house.'" He therefore challenges his fellow editors to match another kind of a letter he had just received. A subscriber wrote in, expressing appreciation of one article, but adding, "I disagreed violently with your editorial, 'A Black Blot on the Administration.' But I know you are honest. In general we agree. So I forgive you. Send me an additional subscription for three months. Enclosed find dollar. Keep the change."

Fine! And we are happy to be able to match it. A few weeks ago we, too, had a letter. It was from a man of large affairs who took us to task, but in a very friendly and helpful way, for an editorial statement concerning the policy of the government in dealing with weaker nations. And he enclosed a check for fifty dollars for promoting the interests of the paper. That's what we term constructive criticism.

Such a large-minded, loyal attitude should arrest all of us, not merely in connection with our church paper, but with all good enterprises with which we may be connected. Criticism is as difficult as it is necessary; so difficult that to criticize justly, kindly and effectively, is an art and a fine art. But that critic is far on the way toward its mastery who supplements his criticism with loyal support. Such a generous spirit reacts wholesomely upon the critic, the cause involved is not made to suffer and the criticism so offered is doubly effective in achieving its purpose.

The "Gentleman From Indiana" Makes a Slip

ON the tenth anniversary of the entry of the United States into the Great War, Booth Tarkington issued a patronizing, "God bless you, my dear children" kind of homily on "Pacifism and Peace." He patronizes pacifists as silly optimists or morons and plays up as a practical, working pacifist a French colonel, minus an arm lost in the war, who argues for preparedness. Our resourceful manufacturer of fiction carries on a neatly framed conversation with his hero, in which the latter makes out the usual case of the militarists for military training as a means of national defense, and as a means of preventing the "massacre" of our untrained boys at the hands of a trained and prepared enemy. Now the fact has been pointed out that changes in the technique of war are made so rapidly that it is impossible to prepare for the unexpected exigencies of the "next war." Who suffered the greatest slaughter in the last war? Certainly not our untrained "victims" of unpreparedness. The most frightful losses were suffered in the early period of the war by the armies of those who were supposedly best prepared but whose generals had not been able to anticipate the new methods of warfare. Yet our Hoosier litterateur puts a sob in the throat of his pacifist Colonel who talks of opponents of preparedness as "innocent and unwilling makers of frightfulness!" But why should a little discrepancy like this worry a writer of fiction?

But the redoubtable Booth makes a significant slip that gives his case away, in introducing his hero, of whom he says, "He had fought all through the Great War and had just come from the Riff." (Italics ours, of course.) There we have the whole case neatly packed away in a nutshell. What in the name of liberty and sacred firesides were the gallant Colonel and his fellow soldiers doing down in the Riff? Protecting their home land from a ruthless and invading foe? Ask the stout-hearted Riffians who made so desperate and heroic an effort to regain their lands from

the foreign conqueror. While the Colonel was in the Riff, his brother officers were similarly making the world safe for Frenchmen by the massacres perpetrated in Syria. Thus, invariably are military conquest and imperialism

revealed when the mask of preparedness for defense is removed. No, the Gentleman from Indiana was very unhappy in the bill of particulars with which he introduced his Colonel as a "working pacifist."

At the Crossroads

BY JESSE A. STANFIELD

A SMALL group of men prominent in Jewish affairs had met in a palatial home not far from the temple. The meeting was not official. It was more than that. It had business to attend to which must not be hampered by any conventions about calling every member of this or that governing body. Every man was a man of power, whether or not that power was reflected in the title he bore. And each man knew that it was because of his power that he had been summoned. Decision and action were wanted. They had hardly more than nodded their greetings to each other. It was not an occasion for the interchange of the stock inquiries and answers about the personal health of each other, and for remarks about the weather. Yet in the minds of each there was the consciousness of an impending storm.

Their host, a priest, began speaking: "It's about this Jesus. I have come to consider him the most menacing figure that our people have known. I hold that he is dangerous to the future of the faith and of the nation. You were asked to come here that we might take counsel together. We are friends, and the matter is not one for speech which only ill conceals the cowardly reservations which are suppressed. Men of Israel, your thoughts!"

An elder responded first. "I have not been hasty in the position which I have adopted against him," he began. "But after watching the trend of the teaching which he is giving everywhere, I think I know what our host meant, when he said he considers him a menace to the future of the faith. Take his attitude toward the Sabbath day, for example. While the undiscerning may hold that it was a matter of little consequence when he refused to stop his disciples from threshing wheat between their hands on the holy day, they overlook a fundamental issue. To measure the deed, we must also know the dimensions of the moral law that is transgressed. Centuries of time have gone into the making of our Sabbath laws. During these centuries we have, been under God, a peculiar people. Our very peculiarities have hedged us about. They have helped us to avoid the insidious shadings of compromise. But these are days in which it is all too difficult to develop in our young people that steadfastness of loyalty to the ancient customs and to the sacred laws. With the dominion of Rome over them, and with her pagan influences around them it is no wonder. One cannot blame the Romans, unreservedly, for their indifference to our Sabbath laws and customs, but when an influential teacher of multitudes begins to compromise, it is another matter.

"Then take the matter of his healing on the Sabbath day. If he had been careful to have it understood that no healings would be performed on the Sabbath probably every one of those who claims healing at his hand could have come to him on one of the days in which a physician may lawfully do his work. Where there is a will to keep the laws of God, there is also the way. And if it is right for those who heal the body to do their work on the Sabbath, is it not right for those who grow food for the body to labor on the holy day. The pain of hunger is as real as the pain of sickness. Hands may be withered by undernourishment as well as by disease. And once you begin to compromise with the sacred law you become a partner with sinners, working together to make it of none effect. To me, the one who dares to do it is opposing his intelligence to the wisdom of God who gave it!"

"If I may interrupt here," the priest said, "I would like to mention another case in point. When there was brought to him a

question about divorce which compelled him to stand with Moses or against him, he made it appear that the law of Moses in this particular was a concession to the hardness of heart of the people at the time. But suppose all of his disciples begin to take this or that sacred law as a concession? Does God compromise with evil?"

At this the scribe broke in, "There are other teachings of his which bear in the same dangerous direction. Take his attitude toward the ancient law of justice, "eye for eye, tooth for tooth," which is repeatedly stated in these simple, unmistakable words in our sacred code. He has spoken of it, and then has gone on to teach an entirely different precept, "resist not evil." Imagine the chaos there would be if instead of punishing the evil-doer we encouraged him to strike more blows and steal more goods! But that is not all. There seems to be in the very words with which he speaks of these laws subtle insinuation that they are going out of date. They are mentioned as "said by them of old time." One is left to imply that they are not good enough for us in this modern era. Does he not perceive that the fact that they have stood from the days of old till now is a witness to their everlasting value. But there is still more dangerous implication in these words than that which leads to the inference that they are going out of date. To mention them as "said by them of old time" is one thing. To proclaim that they are the immutable laws which were spoken, of old time to be sure, but spoken by the All-wise God, is another thing. How anyone can consider him anything but a most dangerous teacher is more than I can understand."

The Pharisee could not wait longer for his turn in the heated discussion. Turning to the elder he said, "You spoke of one becoming a partner with sinners by compromising the sacred law. Has he not been doing this by setting a careless example as well? Take his attitude toward the publicans. Take Zaccheus, for example. How did he get his wealth? Simply, as do all others of his nefarious occupation. Rome holds the victim, while the publican does the looting! Is it not hard enough for us to keep our young men from being enticed into these positions which promise "easy money" without those already in them being encouraged by a popular religious teacher? He has called one of them to be one of his band of twelve most intimate disciples. He went to his home and dined with him and his friends. At Jericho, whose hospitality did he accept? That of Zaccheus. Some say that Matthew and Zaccheus have been changed. I want to ask, for how long? Can the leopard change his spots? Can this Galilean so easily wash away the stain of greed from Jewish hearts? Can we be sure that that is even what he is trying to do? I can see other motives for his playing up to these rich outcasts. He is not depending on his carpenter's trade these days for his living. Perhaps he finds it more to his liking and more remunerative as well, just to be 'among those present' at publicans' dinners occasionally!"

"His association with publicans and sinners is not the only way in which he shows a disregard for the laws which define the clean and the unclean and which forbid our pollution with the latter. When he and his disciples ate without the ceremonial washing of hands, it was a direct challenge. When he was asked about it he went so far as to say, "There is nothing from without a man, that entering into him can defile him." Whatever he

meant by that, there is danger that he shall be understood as teaching that all meats are clean. We come back once more to the fundamental question; Who gave us our code about clean and unclean meats? Is it, or is it not inspired of God? And if this passage is not inspired, what one of the laws will be safe from the attacks from this destructive interpretation? To save even our great ten commandments, it will be necessary for us to stop the mouth of every teacher who wavers in his support of any part of the ancient revelation!"

The scribe began to speak again, in a lower key from that to which the impassioned voices had risen. "There is", he said, "still a more serious charge. There is a rumor which has never been disproved that he believes and is teaching others to believe that he is the Messiah. To say nothing of the blasphemy, how can he and his followers so utterly fail to grasp the hopes of the prophets and the needs of our nation today? Hardly a home but that has suffered from the grievous taxation of Rome. But that is but a small offence compared to others for which our Gentile rulers are responsible. Daily we are insulted by this pagan people. Daily they gloat over our shameful plight. They are the masters and we are the slaves. They expect us to be satisfied with the crumbs of justice which fall from the tables of Rome. But it is not the pain of the humiliation, nor of her injustice alone which is the occasion for our greatest concern. Roman armies have conquered us with the rest of the world. But the war of the Roman's faith with our faith is still being waged. Every sign of his dominion flings at us the mocking cry, "Where is now thy God?" Can our children withstand the insidious pressure of her immorality, her pagan culture, her mocking supremacy forever? The Messiah we need is one in whom the "God of battles" will speak in the only way that Rome can understand. The Messiah we need will have "all the kingdoms of the world" in his vision and by the help of the God who is "mighty in battle" will take these kingdoms for himself and for us. We need a Messiah who will make the world safe for Judaism. We need one whose "dominion shall be from sea to sea, from the River even unto the ends of the earth!" This Jesus does not have dominion over Judaea, nor Galilee, nor over Nazareth, nor over his own synagogue, nor even over his own brothers."

"His claims to the Messiahship" the elder said, "ought not to be considered without reference to his position on matters of the laws which has already been mentioned. Who gave us our laws regarding the Sabbath, regarding divorce, regarding clean and unclean meats? Does God contradict himself? Does he say one thing in his statutes and another in the Messiah? Plainly the case demands drastic and immediate action.

"Such action would be more than justified by what has already been said," the priest began again. "We do not even have a choice as to whether or not violence shall be used against him. The choice is that of violence against him, or the great danger of violence against the nation. Rome is not known for her patience when there is any disturbance which can be interpreted as rebellion. When false Christs have arisen their uprisings have been ruthlessly crushed, many innocent suffering with the guilty. What if, in the streets of Jerusalem there should be an open conflict between those who believe in Jesus and those who oppose him? What if it come to Caesar's ears that one who calls himself "the King of the Jews" is quietly summoning men to his support? The result of even a trivial incident might mean a bondage worse than that of Egypt, or an exile worse than that from which only a remnant returned. Would Caesar, knowing of the failure of other tyrants to break our spirit, be content to stop with their atrocities? Which then is expedient? Shall one man die, or shall the nation perish?

"But could Jesus be put to death without danger of just such an incident as that you fear?" asked the scribe.

"The utmost of care must be taken, of course," said the priest. "We must take him when he is not with the crowds, and the trials and the execution must be rushed through at the earliest possible hour of the day."

"But how?" the scribe asked.

"There are ways," the elder went on. "Perhaps even in his band there is one who would be deaf if money began to talk. If he becomes convinced that his teacher's cause is lost, why should he not receive a reward for his astuteness? Or if he insists on believing that Jesus can protect himself, what harm is there in getting him to take a few pieces of silver, we'll say, for putting his faith to the test?"

"Whether or not your plan can be carried out," the priest was speaking again, "there is one which can be. Our conference together has confirmed my conviction that we are at the cross-roads of our mission to the world. One way has been tried. The other way is new. The tried way is the way of the ancient revelation with no compromises. The new way calls for discrimination in the use of that revelation. Shall human minds indeed discriminate, revise, add here, subtract there in dealing with the Word of the Omniscient? Did he, or did he not speak? Did he, or did he not make his words understood? Did he, or did he not guard his word in the process of its transmission to us? Let's have an end of this wavering between the two ways! Let the Galilean be brought to trial, face our charges and clear himself if he can! If he is the Messiah, let him tell it to the Sanhedrim if he dare! If he speaks but a word of blasphemy, then our course is clear, under divine law he must pay with his blood! Let those who believe in him see their Messiah, dead! Let the nails and the cross answer his "But I say unto you!" Let them proclaim to all the world the fate of those who would tamper with a final and complete revelation! Ours is the Old and only Testament. Let him write a new one, if he can, with his dead body!"

Glens Falls, New York.

Edwin Markham

Lovers of verse, with admiration, turn
Toward set of sun to scan a mighty star,
Interpreter of life, seen from afar—
Pride of our hemisphere. No storied urn
More vividly displays how men discern
Time's tragedy through greed, what causes mar
The face divine, than "Hoe Man" does unbar;
Or Hate "Outwitted," when Love's passions burn.
Thy natal day, now seventy-five, we bring
Our tributes, at thy feet to lay, who pens
Immortal lines; whose cosmic note, so free,
Sounds clear and strong, till Hope takes wing,
And we are made, as through a mighty lens,
"To feel the passion of Eternity."

Richmond, Indiana.

JOHN R. WEBB.

(Edwin Markham of San Jose, California, called "the dean of all living American poets," celebrates the seventy-fifth anniversary of his birth, April 23, which occasion called forth the above lines.)

International Education

India, with a contingent of one hundred and eleven, is well represented among the forty other countries sending students to University College, London, now about to celebrate its centenary. University College, was the first institution of its kind in the world to offer education without distinction of class, race, creed or sex, principles which have been followed by all the newer University institutions of Great Britain and the British Empire. It was founded in 1827 by Henry Brougham; Thomas Campbell, the poet; and Jeremy Bentham, the utilitarian philosopher. Among other countries largely represented at University College are Russia with 19 students, Holland 21, Australia 24, France 32, Africa 37, Switzerland 39, Japan 41, Germany 51, and the United States 52.

All on a Sabbath Morning

BY VISITING FRIEND

As a melting pot of democracy, the undisputed primacy of the Pullman car smoking room seems about to be challenged. The challenger is the auto bus, if we may judge from the experience which was ours the other Sunday morning when we journeyed to Muncie to speak to Friends in the absence of the pastor, Wm. J. Sayers.

We had hardly passed the outskirts of Richmond before two garrulous women, strangers theretofore, had struck up a free and easy—and very audible—conversation covering the common ground of their housekeeping routine. "Six days of work in a week are enough for me," exclaimed one. "I haven't had a day off for five months," broke in the bus driver, who could not help but hear. "I guess you get awful tired of seein' people," volunteered one of the garrulous ones. "It's people that break the monotony—always different people," came the reply.

"How are you?" was asked of a pleasant faced but grizzled son of toil, returning to his country home from a night shift in the city. "All right!" came the ringing response, "all right both inside and out. It's a pretty big claim," he laughingly added, "and there's going to be a big disappointment some time if it isn't so." "There's no danger of your being disappointed," rejoined one who knew him. One who didn't know him felt the same. He carried a Palm Sunday atmosphere.

As we rode into Fountain City, the erstwhile Newport of Levi Coffin and Underground Railroad days, two men were talking behind us. "Ain't like it used to be—so many foreigners. The blankety blank blanks! They come over here and live on nothing—live on what we throw away." Thus spoke the rising tide of one hundred percentism.

At Lynn a familiar figure joined the group. "Uncle Ira!" exclaimed two or three of our fellow passengers, as the bus approached Ira C. Johnson, on his way to White River meeting. A characteristic and cheery greeting he had for all, with a "Well, see who's here!" as he faced Visiting Friend who availed himself of a little visit with our dear friend now happily recovered from the severe accident which he suffered some months ago. We got to talking about preaching. "I drive only one nail at a time," he said, "usually speaking from 18 to 22 minutes." We reminded him of the familiar saying that very few souls are saved after the first twenty minutes, and told him of the distinguished company he has in Dr. Charles R. Brown, head of the Yale Divinity School, who rarely speaks more than 22 or 23 minutes. That was his limit some years ago, at least, when we were privileged to hear him frequently. Ira believes in reading and thinking widely,

saying that if he will do his part in making his mind a store-house of good thought and information, he can trust the Spirit to lead it out at the right time. We liked the way he put it—the way he puts most things in fact. He left us at Winchester, to make a call upon the sick and apparently the dying, before walking a mile or so out into the country to his appointed meeting. Here is one George Fox Friend who evidently moves the country for ten miles around and more—everybody seemed to know "Uncle Ira," all the way from Richmond to Muncie.

Suddenly the bus lurched to one side as we were passing through a village. We looked ahead and saw that the driver had tried, unsuccessfully it proved, to head off a cat crossing the road in front of us. Because of his humane consideration for dumb animals, including this venturesome pussy? Not exactly. The cat was black! "Blanked cat!" he growled, "some bad luck is sure to hit me today—I never knew it to fail." It came near enough to hitting his passengers when he ran the risk of ditching the bus in order to outflank the baleful feline.

"The hundredth day!" exclaimed an elderly passenger as he seated himself comfortably, failing to remove the strong cigar at which he was puffing when entering. From which cryptic remark it was hard to tell whether he was referring to the

"hundred days" following Napoleon's ill-fated return from Elba or was checking up on the relays of his chicken brooders. "Hundredth day of what?" inquired the driver. "Of the year," was the reply. "This is the day on which to plant potatoes." Then followed a discussion of the probable efficacy of the hundredth day when it brought the desired planting on Sunday. The driver held that Sabbath planted potatoes would all go to top! It seemed to be agreed that the charm would not be lost if the planting were done on the ninety-ninth day or set forward to the one hundred and first.

Arriving at Muncie, we entered the main meeting room of the Friends church, in which Indiana Yearly Meeting met last summer, and found Flora T. Sayers leading an impressive Bible School class of young men and women. There were 55 present that day if we recall correctly. "What do you think of Peter up to this point in the story?" she asked, having reached the point where he joyfully and impulsively started out to meet Christ on the waves. "He's all right so far," exclaimed a member. How many of us are all right until the waves of circumstance begin to roll up about us!

The report of the Secretary showed 421 present at Bible School, the collection being over twenty-three dollars, or a per capita average of five and a half cents. What a fine lot of young people there are in the Muncie congregation! Among the announcements given we pricked up our ears at the one showing that the young Friends are getting definitely behind the United Budget.

As we observed the good work that is going on in this one religious group in the city—and similar work is of course going on there in many other groups—we reflected on how unfortunate it is that these solid, constructive things do not lend themselves to publicity purposes. If, as Will Rogers puts it, all we know is what we read in the papers, we might easily conclude that there is an entire "dearth" of civic righteousness in this, the capital of Delaware county. We know from observation as well as from general knowledge that it is far from so. There is the benign and inspiring presence of Joseph A. Goddard, for example, and others like him—and a host of sincere and eager-eyed younger men and women and boys and girls coming on to take their places.

Then some fine pre-Easter music, the organ pealing out the glad hosannas, followed by a fervent prayer by Chas. W. Sweet, who had returned but a few days before from the Holy Land and from having threaded the streets in which had waved the palm branches on that long ago morning of the triumphal entry. Came then our little preachment—and it was the end of a perfect half-day.

But we wish we knew what ill fortune happened to our bus driver before the day was over!

W. C. W.

SPRING THOUGHTS

BY PARTHENIA NICHOLSON STUBBS

The brown swathed lawns begin to show
A touch of that rich emerald glow,
The sunny days do bring;
Whilst come the echoes o'er the way,
An endless chorus all the day,
Of builder's saw and hammer's ring.

The rill, though silent many days
In winter's grasp—hushed happy lays—
Is now so clear and cold;
It says, to stones and shady glen,
I ne'er shall pass this way again!
Likewise, each day, our life is told.

The husbandman goes forth to sow,
Still chilled from winter's melted snow,
The furrowed fields, with good pure seeds;
And trusts to warmer sun and rain
To swell the germ and fill the grain,
While duty bids his kindly deeds.

As to the youth so is the man,
Each working toward the selfsame plan;
Then, in springtime of life plant well;
Where'er each duty's task is wrought
In unison with God's great thought,
There, Life's seedtime and harvest tell.

Indianapolis, Indiana.

Finding Unity Through Service

New England Friends in Conference

Dreams of many years standing were realized in the All New England Friends Conference held in Boston during the first three days of April. Both the large attendance and the entire absence of self-consciousness on the part of various groups represented were matters for congratulation. The Conference was likewise fortunate in the presence of an unusual number of prominent Friends. Some of those from a distance were Rufus Jones, Carolina Wood, Vincent Nicholson, Caroline Norment, Wilbur Thomas, Margaret Jones, Henry Cadbury, Thomas Jenkins and Karlin Capper-Johnson, the latter from London Yearly Meeting. Other Yearly Meetings represented were New York, Baltimore, the two Philadelphias and two from New England.

The general plan of the Conference included a division into three parts coincident with the three days. The first day was given over to a consideration of principles, the second to their application in the world of today, and the third day to worship and the consideration of ways to develop those inner resources which can make us individually and collectively more effective.

The numerical climax came on Friday evening when Rufus Jones addressed a crowded house at the historic Old South Meeting House on "The Challenge of the Orient to the Religion and Civilization of the West." The public was invited to attend this meeting and it was estimated that over eight hundred people were present. When Rufus Jones told that audience in his convincing manner that the shootings in China, far from protecting American lives made less secure the lives and labors of hundreds of Americans in all parts of China, he was heartily applauded. No doubt was left in the minds of his hearers that a policy of coercion and force in China will inevitably create a psychological state which will make relations more strained in the future. Before this great audience broke up there was a period of complete silence which seemed even to those not accustomed, to be a fitting close to this appeal for reliance upon the forces of the spirit.

Most of the sessions were held in the Congregational Building which has halls admirably suited for such meetings. The Conference was conducted by the American Friends Service Committee, whose New England Branch is located at 261 Franklin Street, Boston, and the Young Friends, who cooperated in a most heartening manner. Luncheons and dinners were had in nearby restaurants and were made the occasion for little groups of Friends to become better acquainted or perchance to discuss issues of the Conference. The "returned Service Workers dinner" on Friday evening at the Old Grey House with

its European atmosphere was attended by fifty-two people, and was made the occasion of reminiscences and a renewal of the ties which bind all who have ever devoted themselves to any phase of this great humanitarian service in the spirit of their Master.

The opening topic for Friday morning was, "The Actual Status of Quakerism Today." It was felt that a knowledge of the facts was prerequisite for further study. Elton Trueblood spoke on American Quakerism, Karlin Capper-Johnson for England and Rufus Jones on Quakerism in Europe and the Far East. All reported that they see the beginning of a renaissance in the appreciation of the distinctive Quaker message both within and without the Society. Rufus Jones thought that an opportunity has appeared for the formation of a large and inclusive "Quaker Fellowship" in the Far East. He had found many who might not at once become actual members of the Society of Friends considered as a sect but who are eager to join in a Quaker Fellowship.

In outlining the issues which confront us since the late war Wilbur Thomas reminded his hearers that there had never yet been a nation which was able to be rich and powerful as America is without disturbing the peace of the world. Today the American Nation is almost without a friend in the world. Recounting some of the episodes where Friends through the Service Committee or otherwise have ministered to the physical and spiritual needs of the people, he inspired in all of us a new devotion to give our message of friendship and confidence so that a renewal of hope may occur between the races and nations of the world. Perhaps we are only beginning to see the tremendous possibilities in a world Service of Friends which looks beyond all sectarian divisions and national boundary lines.

Emily Balch in speaking on "The Quaker Approach to the Causes of War" reminded us that ours is a spiritual or religious approach primarily while at the same time we cannot ignore the economic and political issues. Alfred T. Ware said that "the new meaning of our peace testimony" should include an understanding of those who may not go as far as we do but with whom we can work part of the way. Phillips Bradley, Professor of Government at Amherst and a recently convinced Friend, opened the subject of Civil Alternative Service by saying that in example and works rather than in propaganda lies our strength. Emma Thomas, from Geneva, Switzerland, spoke at some length on the interesting experiments with alternative service by the pacifists of that country. Benjamin Gerig, speaking on the

problem of the International Police Force, tried to show how Article 16 of the Covenant of the League of Nations if so regarded would not necessarily be quite such an obstacle to Friends in their advocacy of the League. He believed that Friends should get more solidly behind the League which could be done without compromising their principles.

Caroline Norment in speaking on "The Idea behind the Woolman School" pointed out that individuals equipped with factual and scientific data need in addition to get hold of the intangible factors which have made Friends a spiritual force in the world. Through coöperative thinking and living Woolman School tries to give the perspective which makes us see the world's problems in their true light. It might be called a charging station for Quaker life and service.

"Some Positive Substitutes for War Service" were outlined by Margaret Jones who is in charge of the Home Service Section of the Service Committee. Whether in Frontier College with the lumber-jacks or in an industrial school in the South, Young Friends who devote a year to such unselfish service will always be better equipped to deal with critical problems of social and political life.

Stephen Rushmore, Dean of Tufts Medical College and Chairman of the New England Branch of the Service Committee, spoke on "Our Responsibility in the Race Problem." He made us realize that if Friends really lived up to their principles they would need to face this issue in a more penetrating and searching manner. On the same afternoon Carolina Wood presented the problem of Mexico. We have heard many speakers on this subject but none who give a better interpretation. We hope Friends everywhere will make openings for her to give this message.

On Saturday afternoon we discussed "Should Friends become more active in Public Life?" Vincent Nicholson very ably started the discussion and it was with difficulty that Friends were made to subside after two hours. It proved to be a lively topic upon which wide differences of opinion were held but admirably concluded by the remark of Arthur Perry that character be the determining factor rather than membership in any society.

Thomas Harrison spoke briefly on his recent trip to the Far East, followed by Rufus Jones on "What I learned from Gandhi." After all your experiences do you still believe in the power of love?" said Rufus Jones to Gandhi. "It is the only way" was the great Mahatma's reply. The story of the simple life of this great personality was moving and it seemed that a reflection of his soul could be seen in the face of the one whom we like to think of as the great mystic of the West.

In the closing session of the Conference Henry Cadbury spoke on increasing the
(Continued on page 277)

"Things New and Old" in Colleges

News Items and Announcements

PACIFIC COLLEGE

The faculty of Pacific College will have its personnel changed but very little for the coming year. Only one new face will appear on the force for 1927-28 and one teacher who has been away on leave of absence this year will return to the active teaching force.

Miss Mary Eunice Lewis, for the past seventeen years professor of German and who has been spending this year in graduate work in Germany, has resigned her position. Miss Eva L. Miles, who has handled the work this year, has been elected to the position.

Miss Mary C. Sutton, who is completing a full year of graduate work in biology in the University of Oregon from which she will receive her Master's degree, will be back on the teaching force after a year's leave of absence.

Frank D. Roberts, for the past three years principal of the Academy, has resigned and his successor has not yet been chosen.

The rest of the faculty will remain intact as follows:

Levi T. Pennington, President, Professor of Philosophy and Religious Education; Oliver Weesner, Professor of Mathematics and Physics; Russell W. Lewis, Professor of English; Floyd W. Perisho, Professor of Chemistry and Biology; Perry D. Macy, Professor of History and Political Science; Dwight W. Michener, Professor of Economics and Sociology; Clarence G. McClean, Professor of Spanish; Chase L. Conover, Professor of Psychology and Education; Mary L. Johnson, Principal of Commercial Department; Emma Mendenhall Hodgin, Instructor in Latin; Esther Binford, Director Physical Training for Women and Instructor in English; Hubert E. Armstrong, Instructor in History and Science and Assistant in Athletics; Leona Watland, Librarian; Eva Hummer Hull, Piano and Violin; Alexander Hull, Voice, Cello, Composition, etc.

During the past year the college has made more than the usual advancement in the matter of bettering its equipment. The largest single building improvement has been the substantial addition to the gymnasium and the provision of 150 new lockers. Every year hundreds of new books are added to the library, but this year the number will probably exceed a thousand.

As always a considerable number of the college faculty will attend summer school at various graduate institutions during the long vacation.

Not for many years has the deputation work of the college been pushed as enthusiastically as it has been this year.

This deputation group meets for prayer, preparation and planning of work once each week, and many groups have gone out to hold meetings in neglected places as well as in more favored communities in the state, both among Friends and other denominations.

Pacific College entertained the State Student Volunteer Convention this year, of which Professor Clarence G. McClean of the college is faculty advisor. The closing address of this year's convention was given by President Pennington.

Pacific College will be represented in the work of the Peace Caravans being organized by the American Friends Service Committee by two teams and possibly three during the coming summer.

EARLHAM COLLEGE

Clyde A. Milner, Dean of Men and Assistant Professor of Psychology at Earlham College, has been granted a leave of absence next year for study in Europe. Professor Milner has been granted a fellowship for this purpose by Hartford Theological Seminary. He will return to Earlham in the fall of 1928 to resume his duties.

J. Curtis Newlin, a graduate of Guilford College, now teaching at Oakwood School, will act as Dean of Men next year, and will also teach some courses in History.

Professor and Mrs. E. P. Trueblood have returned from Florida, where they have been since Thanksgiving, and Professor Trueblood has resumed his work in the Department of Public Speaking.

Professor and Mrs. Arthur M. Charles will conduct a tour to Europe the coming summer. The members of the party are mainly alumni of the college.

Doctor and Mrs. Thomas R. Kelly accompanied the Glee Club on its spring

tour through the East during spring vacation.

Professor E. Merrill Root is the author of a book of poems, "Lost Eden", just off the press. Much credit is also due to Professor Root for the work of the class in Creative Composition at Earlham College during the present semester, which has taken form in a collection of poems "Foam of Perilous Seas." Enough copies of this collection of original student poetry were made to supply members of the class and those of the college community who manifested an interest.

William E. Armstrong, Assistant Professor of History at Earlham, will teach the coming summer at Indiana University.

Murvel R. Garner and M. Esther Miller, both of the Department of Biology of Earlham College, will be married in the early summer.

FILIAL RELATION TO GOD

BY J. BRANDT WOLFE

Modern religious literature is notable for the elegance of its diction and reverence for God, but is sometimes at variance in its view of the moral status of man. We recently read an article that closed with this sentence: "We are all by nature children of God." Does this comport with the statement: "We are by nature children of wrath, even as others." Eph. 2:3. Our filial relation to God is not by nature but by grace. It is conditional, spiritual, and obtained through the redemptive work of Jesus.

IT IS CONDITIONAL

How clearly this is taught in the words: "Wherefore come out from among them and be ye separate, saith the Lord, and touch not the unclean thing, and I will be a father unto you and ye shall be my sons and daughters, saith the Lord Almighty." 2 Cor. 6:17, 18. "We have received the spirit of adoption whereby we cry Abba Father." Romans 8:15. The original is: "Abba, that is Father."

IT IS SPIRITUAL

"For as many as are led by the Spirit of God, they are the sons of God." Rom. 8:14. "In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness, is not of God." 1 John 3:10. These show the spirituality of filial relationship to God.

IT IS OBTAINED THROUGH THE MEDIATORIAL WORK OF JESUS

Jesus wrought for us what nature could not do. His great mission in human nature was not to give us a model of life, yet he is the moral model of the universe—"holy, harmless and undefiled." His was not a mission as teacher, yet never man spake as did he. He came to make provisions for our filial relationship to God. Thus, it is declared: "When the fulness of time came, God sent forth his son, made of woman, made under the law, to redeem

THE VOICE WITHIN

BY MARTHA SHEPARD LIPPINCOTT

Hark to the voice within my soul,
To learn the laws of right;
Conscience will guide and show the way,
To find the Father's light.
All we shall have to do is hear
And heed the voice within;
Then, we can keep in righteous ways,
Avoiding paths of sin.

Surely, we need no priest to say
Just what we have to do;
God can direct his own, himself;
His way is kind and true.
So let us follow in his ways,
As conscience says is right,
Then, will our souls learn to behold
His safely guiding light.
West Philadelphia, Pa.



Missionary Conference in Kansas

The Friends of Belleville, Dale and Mill Creek meetings in Pleasant View Quarterly Meeting, Kansas, planned an all-day missionary conference for April 3, when all three Sunday-schools were dismissed for the day and came together for conference. The field secretary of Kansas Yearly Meeting Foreign Mission Board, Bertha Stubbs Sumpter, was the principal speaker. Her subject at 11 a. m. was "The Conditions and Needs of our Foreign Field," and the audience listened intently, catching up every word. At this session an address of welcome was given to which a fitting response was made.

An orchestra consisting of three violins, two saxaphones and the piano gave pleasing numbers. They were students of

Belleville High School part of whom were members of Friends families. Five special messages in song were given during the day interspersing the addresses.

The subjects of the afternoon were ably presented by four women as follows: "The Church of Today and Missions," by Belle Bond and Cora Devore of Mill Creek; "The Place of Young People in the Missionary Program of the Church," by Ada R. Jones of Belleville; and "Juniors and Missionary Activities," by Cora Coder of the Dale Meeting. These were splendid, revealing much thought, research, and care in construction. The climax was reached in the address of George Bond, pastor at Mill Creek and Dale Meetings, on "The Challenge of Missions to the Church."

This stirring address will result in much good.

Bertha S. Sumpter stated that this was the first time that the meetings of a Quarterly Meeting in Kansas had given up their Sunday-schools for a missionary conference on Sunday, and this was a decided success. Some who had not believed in missions were thoroughly convinced of their value and promised to support this work in future.

The same night, Bertha Sumpter spoke at the Dale Meeting, the following night at Mill Creek, and on Tuesday organized the Women's Missionary Society and a Junior Society at Belleville, giving a wonderful missionary sermon at night.

us from the curse of the law that we might receive the adoption of sons. Gal. 4:4, 5.

This whole subject is strikingly presented in the wonderful words: "He came unto his own and his own received him not, but as many as received him, to them gave he power to become the sons of God, even to them that believe on his name, who were born not of blood, nor of the will of the flesh, nor of the will of man, but of God." John 1:11-13. Dr. James Moffatt's translation of this from the Greek gives increased forcefulness to the translation we have used. Hence we are children of our earthly parents by generation; we are children of God, by regeneration; born of the flesh, children of man; born of the Spirit, children of God. "That which is born of the flesh, is flesh; that which is born of the Spirit, is spirit." John 3:6.

What is termed the Lord's Prayer, is an evidence of this view we have taken. The disciples said: "Teach us," not the world, "how to pray." To which Jesus replied: "When ye pray," not the world of sinners, "say, Our Father." Thus we conclude that if all men are children of God, it is not by nature, but by grace. Two thoughts may impress us in this: (1) Here we have the Scriptural principles of true evangelization. (2) In this the believer has immeasurably

blessed possibilities of grace. In giving his disciples the constitution of the church, Jesus says: "What man is there of you, whom if his son ask bread, will he give him a stone; or, if he ask a fish, will he give him a serpent? If ye then, being evil, know how to give good gifts unto your children, how much more will your Father which is in heaven give good things to them that ask him." Matt. 7:9-11.

Western Springs, Ill.

APRIL A. F. S. C. MEETING EMMA CADBURY TO SPEAK

A very cordial invitation is extended to all who are interested to attend the April meeting of the American Friends Service Committee, to be held April 28th, at 3 P. M., in the Fifteenth and Cherry Streets Meeting-house, Philadelphia.

That evening Emma Cadbury, who has just returned from Austria after three years of service as our representative in the Vienna Centre, will address a meeting at 8 P. M. in the Fifteenth and Race Streets Meeting-house on the subject, "Friends and South-eastern Europe." Emma Cadbury has had some remarkably interesting experiences during the years of her service in Europe, and we know that Friends will greatly appreciate hearing the message which she

brings to us. She is returning to Vienna within a few weeks to continue her work there.

FINDING UNITY, ETC.

(Continued from page 275)

sources of power to make us more effective. Some strangers were present and with apologies to them he pointed out how embarrassed we often are with our divisions and how ashamed when we talk to each other "about this family scandal." Then reminding us that there is a way which if followed would enable us to rise above all our weaknesses the Conference closed with a note of renewed loyalty and personal devotion of Jesus Christ.

Many Friends hoped that the Conference might be repeated another year. We hope that more such inspiring occasions may be held in various parts of American Quakerdom.

O. B. GERIG.

Field Secretary, New England Branch
American Friends Service Committee

Though we may not be permitted to leave that task which seems meaningless and unheroic, He enables us to bear witness to the truth by the tenor and spirit of our life.

—J. W. G. WARD.

CORRESPONDENCE AND COMMENT

These columns are open to expression of opinion on the part of readers so far as it seems to come within the range of the general welfare of our body and is expressed in a co-operative constructive spirit. Obviously, sentiments expressed by contributors herein, or elsewhere in the paper for that matter, cannot be held to reflect those of The American Friend.

CONTINUING PLEDGES

Editor THE AMERICAN FRIEND:

From the pastor of another denomination I recently received some valuable suggestions relative to the financial plan of his church. For several years there has been no annual every-member canvass. Instead, the pledge cards used have read, "Until further notice I hereby agree to pay." Thus the initial canvass having been made thoroughly, the subsequent work of the finance committee has been limited to the administration of the funds of the church, attention to any who may have become a little careless in regard to payments and the solicitation of subscriptions from new members as they are received into the church.

This plan has several distinct advantages over the annual canvass. In the long run it entails far less labor. It tends to develop a larger measure of responsibility for the church for which a permanent obligation is assumed, regardless of changes in pastors or temporary absence of any pastor. It provides in regular order that new members receive pledge cards as soon as they come into the church, rather than delay until time of an annual canvass some months hence when their interest to begin the support of the church has been dulled by a period of non-support. As incomes increase or larger interest is developed, pledges may be raised while reverses in business affairs or extended illness on the part of a wage earner need not cause embarrassment to a member who may thereby become unable to continue pledged payments to the end of a fiscal year. The treasurer of the church may be notified of inability to carry former obligation and pledge reduced accordingly. This privilege, however, increases rather than diminishes the income of the church. Many individuals will subscribe more with the privilege of reduction if necessary than where pledges are unconditional for twelve months. Then again there is less inclination to reduce a pledge where the initiative rests wholly with the individual to approach the subject than where a finance committee inquires at the end of each year what the pledge for the coming year is to be. With a membership approaching eight hundred in his church my friend reports that not a single pledge has been reduced during the past two years.

As a result of a four weeks' revival during February, the membership of the church was carried well beyond a thousand. The membership is largely composed of working people. The weekly payment of pledges is encouraged by the use of the duplex envelopes.

Another feature of the plan is worthy of mention. Contributions that are made to Benevolences through that compartment of duplex envelope are divided according to regularly established order. Twenty-five percent of this fund is used for local benevolences. This work is entrusted to a carefully elected committee which uses the funds to relieve needy in local community regardless of church affiliation. Local Salvation Army and other agencies may be consulted in checking up worthiness of cases under consideration but no report is made to church or elsewhere of detailed expenditure of funds. In this way the committee is enabled to assist worthy individuals to whom any publicity would be embarrassing. I was told that this local feature of their benevolent work has secured several substantial pledges for them.

GERVAS A. CAREY.

Long Lake, R. D. Two, Traverse City, Michigan.

TRAGIC IN THE EXTREME

Editor THE AMERICAN FRIEND:

"A pastor was passing a big department store and followed a sudden impulse to go in and talk to the proprietor on the subject of his salvation. Finding him, he said: Mr. T., I've talked beds and carpets and bookcases with you, but I have never talked my business with you. Would you give me a few minutes to do so?" Being led to the private office, the minister took out his New Testament and showed him passage after passage which brought before that business man his duty to accept Jesus Christ. Finally the tears began to roll down his cheeks, and he said to the pastor, "I am seventy years of age. I was born in this city, and more than one hundred ministers, and more than five hundred church officers, have known me as you have, to do business with, but in all those years you are the only man who ever spoke to me about my soul."

The foregoing incident, with its tragic statement at the end, is one of many incidents related by Evangelist J. E. Conant in "Every Member Evangelism" (published by the S. S. Times Co., Phila.) a book whose general reading, the reviewer says, would be almost sure to result in one of the greatest revivals the country has ever known.

There are over 100,000 Protestant pastors and over 20,000,000 Protestant laymen in America. How many of these are faithful soul-winners? Suppose that every other pastor and every other layman were to lead just two souls to Christ during 1927. The original 20,000,000 would have become more than 40,000,000 at the end of the year.

Any "secular" salesman who couldn't "land" more than two orders in a year would ordinarily be dismissed. What must God think of his "salesmen" in the divine art of preaching the claims of Jesus Christ?—Copied from the inside cover of *Dawn*, England.

P. S. We can scarcely imagine how any Pastor can spend \$1.50 for a better purpose than to get this book for the instruction and inspiration in it, both for himself and to loan to his most wide awake members. It would surely signify souls saved. Please take my recommendation, and we will soon count up the results at Jesus' feet. Prayerfully, urgently,

I. H. CAMMACK.

Tegucigalpa, Honduras.

BACARDI RUM CO. GETS A SETBACK

Editor THE AMERICAN FRIEND:

Temperance workers in Cuba are rejoicing over the victory won recently over the world-famous Bacardi Rum Co., of Santiago de Cuba.

As a part of an apparently concerted campaign on the part of the manufacturers of alcoholic drinks in Cuba to increase local consumption, (probably backed by the Association against Prohibition in Europe) the Bacardi company prepared some very nice maps suitable for the use of the schools of the island, (bearing of course their "ad") and even secured a fairly wide distribution among teachers.

But an energetic protest was made to the educational authorities by the National W. C. T. U. and the Club Femenino, and by some other sympathetic organizations and individuals.

As a result the Board of Superintendents of the National Department of Public Instruction at their last meeting voted to send a circular to all teachers asking them to paste something over the objectionable advertising matter on the maps, that the Bacardi Rum slogan: "Vigor, Nutrition and Beauty," might not be daily presented to the children of the nation coupled with the name of an alcoholic drink in the relation of cause and effect.

This project for the distribution of maps in the schools has evidently been undertaken as a counter-move to off-set the influence of the Scientific Temperance Teaching in the schools. That they fear and recognize the effects of the latter is evidenced by the fact that last year this same company paid the editor of a local paper in Cienfuegos, Cuba, the sum of one hundred dollars to secure the insertion for one day of a full-page advertisement of Bacardi Rum to occupy the space of one in a series of essays on the effects of alcohol written by the girls in the Methodist Mission School in Cienfuegos, and which were being published in a series in the aforesaid paper.

MAY M. JONES.

Pres. National W. C. T. U. of Cuba.

The Purpose of Recreation

TO RE-CREATE BODY, MIND *and* SPIRIT

You have read what Quaker Haven at Dewart Lake offers in the way of recreation with a purpose. And now you perhaps are asking, "Why any recreation at all?" Just how long has it been since you gave the old car a general hauling-over and a new coat of paint? Didn't she run well after that, and my how she could take the hills on high! It didn't matter so much then whether she was a new model or not just so the spark-plugs were all cleaned, the tires up and water in the radiator that had had the leaks patched.

Have you ever thought how often we humans have *tire* trouble? Well perhaps not, because we usually drive on and on till our nerves, or digestive system, gives way with a sudden collapse and we have a physical machine that must be overhauled or else discarded. Not so with the old car which simply must be repaired every year because we just have to have it to keep up with the pacing world. But our bodies, our minds and often our souls get very little regeneration. We say that in this world where Capital and Labor are struggling we must keep at our jobs to maintain an economic safety for the race. We say that in the world where there are so many problems to solve such as World Peace, Race Relations, Prohibition, Social Ethics and Church Finances that we dare not stop for time to rest and think. But we must soon learn that if we are even to hope for the best results we must take time for rest and recreation. We are tired at the end of the day and sleep carries us to another land, away from our cares, and beside the lake of dreams our body rests and every cell and muscle is re-created. In the morning we arise to a new day, with its new problems but we face them with renewed life. We have been re-created.

QUAKER HAVEN AIM

Quaker Haven will offer a program of recreation for body, mind and spirit. That is our aim. Does Indiana Yearly Meeting need recreation? Would it help take the chill from our Budget thermometer before March 31st, next? Will it help to increase our church attendance? Will it better fit us for world tasks? We have just finished a strenuous financial drive and the mere mention of money leaves a copper taste in our mouths and makes our eyes see green. Do we need recreation?

Then again, we have been reminded in a recent issue of this paper that the youth of today will occupy our Senate Chambers, will rule from the Supreme Bench and will control our schools, homes, churches and corporations in a few years. Are the youth prepared? Have they been sufficiently educated, inspired and re-created?

Quaker Haven as a Conference Center will give us an opportunity for recreation with the purpose of education, inspiration and fellowship. It will re-create the body by affording out-door life with directed physical exercise. It will re-create the mind by offering programs of study on Christian living, Friends principles and present day problems. It will re-create the spirit by offering devotional studies in larger group fellowship.

Many individuals can afford to go to their own summer homes for a rest and a new grip on life but many find this method impossible. As one woman said, "Many of us are too poor to buy a lot and build a cottage and we can't drive to the lake and back in one day. So for that reason we want to help the Young People build a lake home." "In union there is strength."

Will We Build Quaker Haven?

INDIANA Y. M. SHORT COURSE

The time is drawing near for our Ministers' Short Course which is to be held this year at Spiceland, Indiana, beginning on the evening of May 16 and closing Friday noon May 20.

We trust there may be a larger attendance this year than we have ever had, although the two previous courses have been well sustained. Ministers should begin now to plan to get to the first session and remain until the close. Meetings should not only be willing to release their pastors for these four days, but should urge them to attend and, if necessary provide means for their transportation.

These days demand the best that ministers can give in the way of helpful, constructive service and the Short Course offers an opportunity whereby we may become better equipped for the work we are expected to do. The programs will be ready for distribution in a few days and, together with a detailed statement of the plan for taking care of those who attend, will be sent to the pastors and evangelists of the Yearly Meeting.

A glance at the program will assure you that something good awaits you at Spiceland May 16-20.

Those expecting to attend are requested to send your names to Wm. O. Fox, pastor, Spiceland, not later than May 10. Pray for the success of this great movement looking toward a more efficient ministry.

CHAS. E. HIATT.

"HANDY"

Edited and published by LYNN ROHRBOUGH.
Holland Press, Chicago, Ill., Price \$2.50

Leaders of Church centered recreation all over the country are receiving "Handy" with an enthusiasm that bespeaks its real merit. This loose-leaf manual has developed in response to the definite needs of volunteer leaders of church recreation. Although the experienced leader appreciates most the unique value of "Handy," it is particularly useful for the amateur. One teacher of recreation leaders declares that "Handy is worth more to the beginner than ten other books."

An enumeration of some of the distinctive features of "Handy" will indicate a few of the reasons for its popularity. It is first of all a loose-leaf note-book, with ample provision for adapting to the needs of any leader and any local group. The first four sections—called Guide Posts, Advance Preparation, Leadership, and Program Building—lay an excellent foundation for securing the right type of church recreation. It is of an inspirational nature, setting forth high ideals for the leader, but at the same time is extremely practical with its definite suggestions and illustrations. "Handy" contains a Recreation Score Card, sample invitations, illustrated lettering for posters, recipes and menus for refreshments, suggested programs, games of all descriptions, fortunes,

Final Figures for Fiscal Year

Report of the United Benevolences for Year
Ending March 31, 1927

YEARLY MEETING	ALLOTMENT	CONTRIBUTIONS	SHORTAGE
Baltimore	\$ 7,200.00	\$ 6,875.00	\$ 325.00
(Notes)	1,000.00	1,000.00	
*California		2,182.95	
*Canada		438.00	
Indiana	30,000.00	27,990.35	2,009.65
Iowa	18,000.00	17,352.50	647.50
**Kansas (Foreign Missions Only)	8,000.00	8,000.00	
**Others		563.93	
Nebraska	2,500.00	2,386.00	114.00
New England	13,000.00	7,456.62	5,543.38
New York (Foreign Missions)	1,500.00	2,488.21	
(Other Boards)		803.02	
North Carolina	7,750.00	9,559.62	
Oregon		2,397.50	
Western	26,000.00	18,861.78	7,138.22
Wilmington	6,000.00	5,621.94	378.06
Miscellaneous		3,512.94	
Admin. Refunds ..\$ 800.00			
1,750.00			
Interest	2,115.00		
		4,665.00	
Totals	\$120,950.00	\$122,155.36	\$16,155.81

*Yearly Meeting has its own Mission Field but makes some contribution to the United Work.

**Foreign Missions only. In addition Kansas Yearly Meeting included \$1,000.00 for Deficit of Five Years Meeting prior to 1925 and \$200.00 for Religious Education, making a total of \$9,200.00.

BOARDS AND FUNDS	ASKINGS	RECEIVED	SHORTAGE
Foreign Missions	\$ 96,603.54	*\$86,358.63	\$10,244.91
Home Missions	20,000.00	14,009.24	5,990.76
Peace Association	4,800.00	2,578.48	2,221.52
Young Friends	3,000.00	1,633.16	1,366.84
Prohibition	500.00	316.71	183.29
**Publication		82.17	
Education	300.00	173.36	126.64
Religious Education	1,100.00	645.59	454.41
Aged Min. and Miss.	6,000.00	3,727.08	2,272.92
United Promotion	9,800.00	6,095.72	3,704.28
Promotion Notes	5,000.00	4,109.51	890.49
Emergency	4,549.59	2,425.71	2,123.88
Totals	\$151,653.13	\$122,155.36	\$29,579.49

*Income from other refunds gave Foreign Missions \$90,893.13, making Foreign Missions shortage 5,710.41.

**In view of special contributions made to its work by individuals, is not asking for participation in United Budget funds for this year.

tricks, riddles, plays, pantomimes, stunts, songs, chants, yells, etc. A page of musical scores is supplied for new songs, a page for addresses, and blank pages for additional notes to be collected by the leader from time to time.

"Handy" has been compiled from tested contributions sent in by experienced recreation leaders from all over the country. It is sponsored by the Social-Recreation Union, first organized by a group of graduate students preparing for religious leadership, who felt the real need for more constructive recreational programs in the

churches. New ideas are constantly being collected at headquarters, and passed on to the users of "Handy," so that the leader who possesses a copy of this manual will find it ever growing to fit new needs as they arise.

P. T.

The poet seeks to rise on the wings of words to that high level where the kindled imagination can create forms of ideal loveliness and find space for unhindered flight.

—EDWIN MARKHAM.

QUAKERDOM · AT · LARGE

Word has reached us indirectly of the death at Amesbury, Mass., of Daniel C. Saxfield which occurred the latter part of March. We hope to receive a statement soon concerning the life of this elderly friend who has so long been prominently identified with the work of New England Yearly Meeting.

The current number of the *Fortnightly News Service*, published by the national M. C. A., tells how the Associations in the war area of China are carrying on as the struggle develops. It names a few American secretaries who are still at their posts in the disturbed area. Among these is Thomas M. Elliott at Amoy, a graduate of Earlham College who is supported by the Richmond, Indiana, Y. M. C. A.

The dates have been fixed for the Eastern Friends Summer School, which again will be a joint activity. It will be held at Caverford College, June 17 to 27. Rufus L. Jones has consented to be present. During the week there will be Bible classes and methods of meeting the most important present problems in religious education. Over the two week-ends there will be conferences on problems of worship and of social adjustment.

Word has come from A. Edward Kelsey, saying that Charles L. Jessup of Brownsville, Texas, who was taken severely ill with pneumonia at Jerusalem while making the Mediterranean tour of which we have given notice in these columns, had so far recovered as to be able to be removed to the Friends mission and the Kelsey home at Ram Allah, where he was convalescing nicely. At the time the letter was written Charles Jessup was expecting to be able to sail soon for home.

A note from our Friend, Henry Coffin Fellow, author of the recently published book of poems, "Odes of Worship and Service," informs us that he will be glad to send autographed copies direct to those who desire, upon receipt of \$1.50, the regular price of the book. This little volume represents seven years of earnest, prayerful work on the part of the author, and contains a spiritual message that should appeal to Friends. It will be appreciated also for the power of imagination and rich descriptive ability shown throughout. Henry Coffin Fellow may be addressed at 519 South Glenn Street, Wichita, Kansas.

Within the past few weeks 465 new names have been added to the subscription list of THE AMERICAN FRIEND. Roughly speaking, these are distributed as follows, by Yearly

Meetings: Indiana, 139; Iowa, 73; Western, 69; Kansas, 55; Wilmington, 41; New York, 21; North Carolina, 20; New England, 17; Nebraska, 16; Baltimore, 6; Oregon, 6; with a few scattering as miscellaneous. In justice to California and Canada, it should be explained that the subscriptions came as a sequel to a recent promotion of the United Budget, and since the two Yearly Meetings mentioned have their own united benevolent program, they did not figure in this special promotion effort.

Brookwood Labor College, Katonah, New York, of which our Friend A. J. Muste is chairman of the faculty, has launched a building and endowment fund drive for the raising of \$2,000,000. After six years of operation, Brookwood is recognized as the leading institution in workers' education in America. It is a co-educational school and save for the fact that it stands for a new and better order, motivated by social values rather than pecuniary ones, it is not a propagandist institution. Among the prominent sponsors for the building and endowment campaign are the following Friends: Paul H. Douglas, Sarah W. Hallowell, Jesse H. Holmes, Agnes Brown Leach, Wilbur K. Thomas, and L. Hollingsworth Wood.

The chair of Peace just established in the University of Kiel is a sign of the times, says *The Friend* (London). In many minds the town of Kiel will be chiefly associated with the thought of a great German naval base on the Baltic. The purpose of the chair is to "promote peace at home and abroad," which is much better than the way of promoting peace by preparing for war on sea and land. The first incumbent, Dr. Walter Schucking, is a judge of the Hague Court, and was one of the five German delegates at Versailles. He is one of the world's greatest authorities on international law and was chairman of the German section of the Inter-Parliamentary Union at Washington last year.

As a result of a request presented to President E. C. Brooks by Cornelius Cunningham in the name of Raleigh Monthly Meeting of Friends, the authorities of North Carolina State College have given assurance that membership in the Friends Church will henceforth exempt a student in North Carolina State College from all military training. A substitute for this work has been provided by the college in the form of a course in World History. It now rests with young Friends who enter State College to declare themselves, if they see fit to do so, on this matter of military training. If they will state that they cannot, as members of the Society of Friends,

conscientiously take part in this activity, they will be assigned to the course in World History instead.

Probably few people in the United States know that Mexico is making swift strides in education. From our point of view, Mexican affairs look so tangled, her situation so troubled, that it is hard to conceive of the orderly development of educational systems and processes. But Mexico alone, so far as known among nations, has an official educational representative in each of the twenty-two countries of the Americas, in the principal countries of Europe and in China. (She has Government scholarship students too in all these countries.) The Mexican educational representative to the United States is Mrs. Concha Romero James, a graduate of Pomona College, California, who with Carolena M. Wood will lead the Woolman School Conference on "Mexico—Friend or Foe?" on April 23 and 24.

A recent United Press dispatch from Washington tells of new accomplishments in the field of radio vision now being achieved by C. Francis Jenkins, whereby radio vision can transmit actual moving scenes hundreds of miles and within a fraction of a second. He is now working upon a machine to be carried by airplane which will vision the landscape below and transmit it instantly hundreds of miles back to a projecting screen. The dispatch states that War Department officials are watching the experiments closely, for they see in radio vision a spectacular and amazing war instrument. A scouting airplane equipped with one of the Jenkins machines could fly over enemy territory with every fortification and object below transmitted instantly and clearly hundreds of miles back to division headquarters. Isn't it the irony of so-called progress that the achievements of a Quaker inventor should be seized upon so promptly and eagerly for purposes of destruction through war?

At Leinster Quarterly Meeting in Dublin, Ireland, March 26, a women Friend introduced the subject of Women Jurors. The Free State Government suggests that women shall not be required to serve on juries. The question was asked ought not Friends to send a resolution to the Government protesting against the exclusion of women from this public service? The meeting was not, however, prepared to do this. Some thought support might be given to Sir James Craig's amendment, allowing any women who are willing to serve to have their names placed on the panel. Others thought that the country as a whole does not wish women to serve on

juries and that further education of public opinion is needed. It was agreed that a reasoned statement on the equality of service of men and women in the Society of Friends might be useful and three Friends were appointed to draw up such a statement and present it to a future meeting with a view to publication.

The national Committee on Militarism and Education, 387 Bible House, Astor Place, New York City, is doing a splendid piece of work in protesting the imposing of military ideals upon our institutions of education, and in espousing the cause of freedom of thought and speech. In order to carry on its work effectively the committee is making an appeal for the sum of \$15,000. This request seems very modest in the face of the official enginery of war with which it must compete and which is financed by the government. On the Executive Board of the Committee are Wilbur K. Thomas and William B. Harvey, the former a vice-chairman; while among the prominent religious and educational leaders of the country who appear on the National Council are the following Friends: J. Elwood Cox, High Point, North Carolina; Hannah Clothier Hull, Swarthmore, Rufus M. Jones, Haverford, and J. Henry Scattergood, Philadelphia, Pennsylvania; Frederick J. Libby, Washington, D. C.; A. J. Muste, Katonah, New York; James Hoge Ricks, Richmond, Va.; Helen and Mary Seabury, New Bedford, Mass.

Floy Elizabeth Coleman arrived in New York in February from Tokio, Japan, and will spend some time in this country. While her presence in the homeland again is not primarily "official," her interest in the promotion of Sunday School interests in her adopted country is such that she is naturally giving that cause all the attention possible. She feels deeply the fact that this country has not risen to do its share in the co-operative, friendly enterprise of erecting a Sunday School building that has been projected for Japan. The Japanese promptly raised their part of the money which they have had in bank for three years and since the money was largely given by men not even Christian because they believed the Sunday School to be a great good will organization, she feels that the reaction will be unfortunate if the funds from the United States aren't forthcoming soon. In order to make it possible for all who are interested to give a little, she is undertaking to promote a plan over here which the Japanese have successfully followed, that of selling pencils for the promotion of the building. She came home fairly loaded with Japanese pencils, trunks full of them, and is hoping that individuals, Sunday Schools, and various benevolent societies will order them of her for sale. She may be addressed in care of the World Sunday School Association, Metropolitan Tower, New York.

NEWS OF OUR MEETINGS

A group of young people of Durham Monthly Meeting, Maine, is doing some excellent team work. Some of them are looking forward to some kind of Christian work and this is a step in that direction. The meeting is in a rural community. Twice they have taken charge of the Sabbath Morning Meeting when the pastor was absent. Last fall they went by automobile far back among the hills to attend the morning service of a little, struggling but brave Friends Meeting, which was greatly appreciated, and gave the Friends gathered there renewed courage. These young Friends can "make the message clear and plain," both by testimony and song, and in many ways are a help and an inspiration in their home meeting.

The time for holding New England Yearly Meeting has been changed from June 20-26, to June 24-29, with the Meeting on Ministry and Oversight at 4 p. m. and Meeting of the Permanent Board at 8:15 p. m. of June 24. The Bible Half Hour at the close of the morning session each day has become an established custom. Speakers for the special occasions will be announced later. Interested Friends will please note this statement regarding change of date.

The Pastoral Committee of New York Monthly Meeting of Friends, of which J. Lindley Spicer is chairman, sent a letter of greeting to the members including items of interest regarding the activities of the meeting. Loving mention is made of John C. Pritchard and Joshua L. Barton promoted within the year from works to reward. Much of their united effort is devoted to Home and Foreign Missions, and the principal local work in which the whole meeting joins is the Adult school, while many are helping in the New York Colored Mission. A Bible Class, conducted by J. Lindley Spicer and attended principally by non-Friends, is an important and valuable work. A study of World Religions at the mid-week meeting has been conducted by George Hawkes,

LONELY

BY GRACE ENGLE GREEN

All day
God has kept His grey window-blind
Drawn down.

But now at sunset
He lifts it a tiny crack
And looks out—
As if wistful and lonesome.

I'm lonesome, too....
If I knew the road to His house
I'd go and spend the evening
With Him.

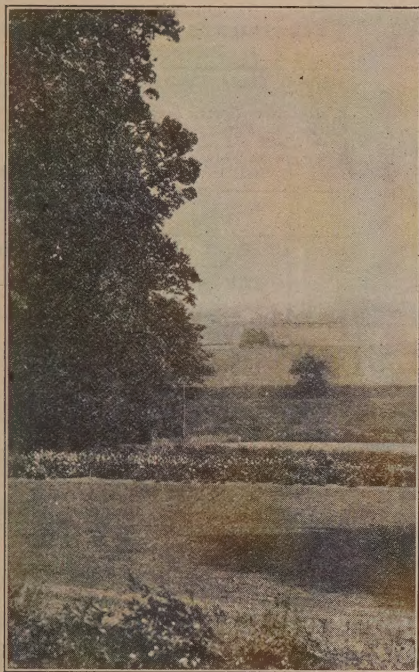
Earlham, Indiana.

formerly a missionary to India. Socials and tea meetings, in which Friends of all branches join have helped to promote intimate friendships. Recent visits of Friends with a message have been made by Frederick B. Sainty and W. Blair Neathy of England, Augustus T. Murray of California, and Rufus M. Jones who recently completed a religious journey around the world. March 22, Rufus Jones spoke to a crowded house on "The Challenge of the Orient." This Quaker view of the great world movements in China and India renewed faith in the Friendly testimony of the worth and dignity of the individual man; that while he is not great enough to wield unlimited power, he is too noble to submit to it.

Coloma, Indiana, Friends Church, in Bloomingdale Quarterly Meeting, where John S. Myers is pastor, has been helped by a gracious revival, the meetings continuing for three weeks under direction of the pastor. More than twenty knelt at an altar of prayer and found peace and pardon. Several of these have united with the church and others will bring letters for transfer of membership. The church has taken on new life and the prayer meetings are seasons of rich blessing.

The Quaker Quillians of the First Friends Church at Van Wert, Ohio, conducted a special service at Friends Chapel south of Rockford, which was led by Charles E. Walls, and included special vocal numbers and addresses. Lester Boyd spoke on "Class Organization for Young People;" Millie M. Lawhead, on "Holy Week;" Harry Kreider, on "Wholesome Recreation;" and Oscar H. Trader, on "Quaker Haven." They are invited to give a similar service at St. Mary's Friends Church the first Sunday after Easter.

A series of meetings for two weeks closing March 8 was held at Westland, Indiana, Friends Church under the leadership of the pastor, Harry Reece, assisted by Orley Smith of Carmel Indiana. The quiet, forceful, convincing messages brought deep conviction and thirty-four claimed definite blessing. In some instances whole families were saved. A revival in Bible reading has developed, the prayer meeting is well attended and a young people's meeting is about to be organized. At the last Monthly Meeting fifteen were taken into membership and others will follow. Most of the orchestra members accepted Christ as Savior and their musical talent added much to the services. The Women's Guild has recently purchased new carpet and linoleum making the church more attractive. Some of the children are entering the Bible memory and story-telling contest. Prof. F. C. Landrus, director of the orchestra, is rendering a highly appreciated service in the Bible School, church and community. The work



View from Girls' Rooms Looking Across Flower Gardens

Westtown— An Intellectual Center

The fact is, we who have to do with Westtown really are very proud of her. And as you might listen tolerantly to a mother who expatiates on the virtues of her one and only, so we hope you will be patient while we suggest one more reason why you might consider sending your boy or girl to Westtown School.

Various qualifications are needed for leaders in a democracy. Among others is intellectual power, the gift of seeing things as they are, the habit of clear hard thinking. The fight against muddleheadedness ought to start early in life. Now the problem before the public school is a very difficult one, and in many cases it is simply impossible for these schools to hold their students up to a rigorous standard of intellectual work. And the child suffers. The scholastic standard of Westtown is high among private schools of the East; but not at all beyond the reach of the normal student. The teachers are men and women who can stimulate the minds of young people. A large number of them have lived and studied abroad for considerable periods of time and thus open out wide horizons before the students. Every winter carefully chosen men and women often of international reputation lecture at the School. Much good reading is done.

Now the question is, ought you to allow your boy or girl to miss all this? Applications for 1927-28 must be filed by 5 mo. 15, 1927.

Write for details today, address

JAMES F. WALKER, *Principal*,
Westtown, Penna.

the pastor is very satisfactory and the church is moving forward. A missionary reading contest is now being held.

Edgar T. Hole, Field Secretary of the five Years Meeting, attended both morning and evening meetings at Penn, Michigan, April 3, telling about the work of the church and of the African mission field, where for twenty years he had been missionary. The children and older people were delighted with his messages and appreciated this helpful visit to their other isolated meeting.

A TOUR OF GOODWILL

Prof. Herbert E. Harris, of Whittier College, Whittier, California, is heading a movement for Peace that may have far-reaching results. It is a movement to reach the business men of the world, through the sixth object of Rotary International. He inaugurated through the Whittier Rotary a movement to make effective the "Sixth Object." The proposal is to organize this interest definitely under the international committee to direct local clubs in a movement for education and action for peace. They have secured the endorsement of hundreds of clubs in this and other countries.

The International Board has appointed such a committee, and that committee adopted and recommended to the Rotary

Clubs of 38 nations the program Whittier suggested to them.

Prof. Harris has addressed thousands of people in clubs and schools in the western territory in this interest, and secured the endorsement of the 130 clubs of the Second District. He has been released from the college for the balance of this year, and is being sent through the East to address Rotarians and others in this interest so as to send on to the International meeting at Ostend, Belgium, this summer an organized and trained army of Goodwill.

He goes at once on this mission and will address conventions at Boise, Idaho, April 7; Memphis, Tenn., April 21; Johnson City, Tenn., April 24, and Roanoke, Va., April 27. From April 9-19, he will be addressing clubs, colleges and high schools in Nebraska and Iowa, being at Oskaloosa on last date. He will be in Philadelphia, May 1st, and Boston and New England, May 8-15. The itinerary for this latter part and for the time up to the International meeting in Belgium has not been completed.

He also developed a powerful presenta-

The home is known by the atmosphere it carries.
THE AMERICAN FRIEND
helps create the right atmosphere.

tion especially for business men, and his recent address before the Forum of Whittier Chamber of Commerce was well received. It is hoped that Friends in places where he is to speak will hear him and bid him God-speed on his mission.

HOLINESS ASSEMBLY

A general holiness assembly and annual meeting of the National Association for the Promotion of Holiness will be held, May 9-15, 1927, in Chicago, Ill. All churches, associations, schools, evangelists, pastors and people standing for holiness of heart and life are invited to participate. Holiness in its relation to education and spiritual gifts will be topically treated. New policies for the National Association may be discussed and a great evangelistic campaign inaugurated. For information relative to entertainment address Mrs. Iva D. Vennaid, 1754 Washington Boulevard, Chicago, Ill.

MILLIE M. LAWHEAD, *Cor. Sec'y.*

INTERNATIONAL SUNDAY SCHOOL LESSON

May 1, 1927.

Lesson text, Mark 14:53, 54, 66-71; Luke 22:61, 62.

53. *High priest.* The order of events seem to be, first Jesus was taken to Annas, the high priest emeritus; then, sent by Annas to Caiaphas; and then, he was brought before the Sanhedrin, tried and condemned. Caiaphas

phas, high priest from 18 to 36 A. D. A Sadducee, haughty, powerful, and had formerly demanded the death of this dangerous teacher. John 11:47ff.

54. *Afar off.* Peter had been carried off in the panic with the rest, and had turned back and was now following afar off. *The court.* In the palace of the high priest. *The Sanhedrin* met in the assembly hall. The palace was built around this court, and there the soldiers of the guard waited new orders and warmed themselves at the charcoal brazier.

67. *Maid saith.* This maid of the high priest was doubtless pretty, teasing, and entirely inappreciative. She decided to have some fun with Peter. Surrounded by the soldiers and this thoughtless girl, Peter was caught in a most trying place at a time when his resistance was at lowest ebb. He was worn out by the events and emotions of the day. He had tried to use a sword and was rebuked by the Master, and was now utterly at sea. Thus was he led to the first denial.

68. *Know, nor understand.* Peter was simply not able to take in the situation. He had thought such a thing for Jesus impossible. His faith in Jesus had been implicit, but this thing was so sudden and unexpected that it was too much for Peter, he was mentally upset and spoke the words that are natural for defence in such a situation. He tried to hide himself from the persecutors, but could not leave the place where his Master was on trial and might at any time speak.

70. *Again denied it.* Of course he would after the first time. "Galilean." His speech gave him away.

71. *Curse and swear.* To curse, to call down an anathema upon himself if his denials were not true. (Acts 23:12). Such swearing was not illegal in the eyes of the Jews. But poor Peter, driven from one false step to another, plunges desperate and reckless, into this last depths of falsehood and disloyalty. *I know not.* Before it was "what are you talking about." Now it is "this man." The first might have seemed only a quibble with the truth, but it inevitably led, as lies always do, to deeper and deeper falsehoods.

61. *The Lord turned.* Jesus was upstairs in the assembly hall. Peter was down at the entrance to the courtyard. The other narratives say that he remembered Jesus' words, Luke says "and the Lord turned, and looked upon Peter." We can well believe it was the Master's look rather than the sight of his face at this instance, that recalled Peter, not proclaiming his relations to Jesus, but to contempt for his own cowardice. Let him who is without the same fault cast the first stone.

PETER UP, DOWN, AND EFFECTIVE

Last Sunday Peter was up just as high as he wanted to be. He wanted to stay there. This was a great experience and his life would not be complete without it, but it made his fall all the harder. After seeing Jesus on the Mount, it seemed impossible that the experience of today's lesson was in store. To the Jew the end of their Messiah was unthinkable. Peter was a Jew and had not fully understood when Jesus told his disciples about his death and suffering. So Peter comes to the trial unprepared and off

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guard. He goes now to the opposite extreme. He went as far down as he had gone up. It was a tragic experience but it prepared him for carrying on after the Lord had departed. This tragic and absolute denial of his Master led to a profound repentance. Repentance is the beginning of power. The man that never repents has no sense of sin. He is self-satisfied, cold, and faultlessly imperfect. If only something could happen to him, something awful, like Peter, his repentance would make a man of him. "Repent and be baptized every one of you for the remission of your sins and you will receive the gift of the Holy Spirit." Peter sinned; Peter repented; Peter met Christ; Peter preached and three thousand responded.

RALPH H. BORING.

Central City, Nebraska.

DEATHS

HAWORTH—At her home near McLouth, Kansas, March 27, 1927, Louisa Haworth, in her 87th year. Since early in life she was a member of the Friends Church and for several years acceptably filled the station of Elder. During her great suffering of recent months she was ever cheerful and patient and died praising the Savior whom she loved. Six children survive her and many grandchildren.

KESSLER—At University Park, Iowa, March 26, 1927, William H. Kessler, son of David and Mary Hartman Kessler, in his 80th year. Converted in early manhood, he maintained a constant interest in the things of the kingdom and died in the triumph of faith. The widow and five children survive.

McMILLAN—At the Friends, Home, Waynesville, Ohio, April 11, 1927, Esther Spray McMillan, widow of John McMillan and daughter of Wilson and Sarah Furnas Spray. She assisted her husband in his ministerial work and often spoke of the years they spent together working for the Master.

LOCAL MEETING DIRECTORY

CHICAGO, ILLINOIS

4413 Indiana Ave. Take Indiana Surface Car, or South Side Elevated to 43d. Bible School 9:45; Worship 11:00 a. m. Second Sunday each month is Suburban day, with luncheon served at 12:30 and Discussion Group meeting at 2:00. Willard H. Farr, Clerk, 6024 Dakin St. Telephone Kil-dare 0872. Names and addresses of Friends coming to Chicago should be sent to the above address.

DETROIT, MICHIGAN

Detroit Monthly Meeting of Friends, 2691 Joy Road, near Linwood. Take Fourteenth or Clairmount cars. Bible School 10:00 a. m. Meetings for Worship, 11:00 a. m. and 7:30 p. m. Christian Endeavor, 6:30 p. m. A cordial invitation to all friends everywhere. Pastor, Ira C. Dawes, 2322 Leslie Ave. Phone Arlington 3940J. Church Phone, Euclid 4088.

DENVER, COLORADO

Denver Friends Church, West 41st Ave. and Stoshone St. Take number 28 car to West 41st Ave. and walk one block east. Bible School 9:45 a. m. Meetings for Worship 11:00 a. m. and 7:30 p. m. C. E. 6:30 p. m. Pastor, Charles A. Mett, 2105 West 41st Ave. Home phone Gallup 6070-M. Church phone Gallup 1461. A home church for out-of-town Friends.

KNOXVILLE, TENNESSEE

Knoxville Friends Church, Corner of Luttrell Ave. and Lovinia St. Take No. 2 Street car to Luttrell and walk one block west or take Fountain City car No. 3 to Lovinia St., walk two blocks North. Bible School 9:30 a. m. Meetings for Worship 10:30 a. m. and 7:30 p. m. Christian Endeavor 6:30 p. m. Monthly Business Meeting held on first Wednesday of each month at 7:30. An urgent invitation to all Friends everywhere. Pastor, John E. Snavelly, residence No. 316 E. Anderson. Phone E. K. Coggins, No. 1622 old phone.

HIGH POINT NORTH CAROLINA

High Point Friends Church, Cor. S. Main and Commerce Sts. Bible School and Men's Brotherhood Class, 9:45. Meeting for Worship at 11 A. M. and 7:30 P. M. Congregation supper at 6:30 P. M. each Wednesday during the winter with a good address and much sociability, followed by a class in Church History by Dr. F. R. Taylor. Travellers passing through the city are welcome. Friends are kindly requested to send names of persons who have moved to this locality to T. A. Sykes, Pastor, 108 W. Green St.

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